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The diplomatic relations with the English present a mass of experimental truces and treaties. Among the conventions prior to 1360 is found one of the year 1358, which was evidently the basis of the treaty of Brétigny, and is an explanation of the quickness with which that instrument was finally drawn. The persistence with which Edward III. insisted upon his title to the crown of France is taken to indicate on his part a more serious purpose in this direction than most writers allow. That the ransom of the King of France was placed at the highest possible figure, is shown by the arduous efforts of the government in raising the money and by its delay in making even the first payment.

The deficiencies of the book lie most patently in its over-emphasis of individual action and its lack of historical atmosphere. While institutions in their completeness may well be left to a different kind of history, more must be told of the king's council, the dauphin's council, the estates, and other political forces, properly to understand the field of action. Even the financial questions which were vital are not so fully described as are the raids and marches of free companies. The proof-reading, too, may be criticized in many points, particularly among the quotations in English. A single diagram of the field of Poitiers suggests the comment that a work of this size might well contain many more illustrative pages.

JAMES F. BALDWIN.

*The New Cyneas of Éméric Crucé.* Edited with an introduction and translated into English from the original French text of 1623 by THOMAS WILLING BALCH. (Philadelphia: Allen, Lane, and Scott. 1909. Pp. xxxi, 364.)

At Paris in 1623, there was published a little book to show the princes of that day, with a sweet reasonableness, how to bring about universal peace and freedom of trade. The author's name as given on the title-page was Em. Cr. The advanced and humane views advocated were occasionally referred to by later writers, they interpreting Em. Cr. to be Éméric de la Croix. The book became extremely scarce. At the present time only two copies are known, one in the Bibliothèque Nationale, the other in the library of Harvard University. In 1890, Professor Nys discovered the author's real name to be Éméric Crucé through an ancient anagram in his honor.

Of this book, called the *New Cyneas*, the work under review is a reprint (painfully copied from the Harvard example) and a translation. So that for the first time the "pacifist" scholar may study a scheme for the general settlement of international disputes published earlier even than Henry IV.'s *Grand Dessein*, as given in Sully's memoirs and from which Sully may possibly have drawn his idea of arbitration.

Now although this feature of the book is of most interest to us, it occupied but little space in the *New Cyneas*; nevertheless the whole

spirit and plan of the author's work depended upon it. Given universal peace, the counsels of perfection advocating freedom of trade, religious toleration, just and fair treatment of resident aliens, uniformity of coinage, weights and measures, and other such desirable things naturally follow.

The arbitration plan consisted of an assembly of ambassadors to sit at Venice. When any question arose the members representing the contestants should "plead there the grievances of their masters and the other deputies would judge them without prejudice". How should this judgment be explained? Crucé is not quite clear on this point. All the great mechanical plans for peace, it will be recalled, except Kant's, have provided for the enforcement of their decisions by force in last resort. Crucé somewhat lightly says "that if anyone rebelled against the decree of so notable a company, he would be disgraced in the eyes of all other princes who would find means to bring him to reason". But later he makes his princes swear to accept as law what the majority of the assembly decreed "and to pursue with arms those who would wish to oppose it". This vital point is apparently of less importance in Crucé's eyes than the labelling of the princes in the matter of precedence—Pope first and Grand Turk second—and the suggestion of dodges to settle or evade this delicate question amongst the members.

In the rest of the book Crucé preaches the whole duty of princes, with childlike simplicity, with detail and illustration a trifle wearisome, with a good sense and even an economic soundness which are admirable. Thus he declares duelling inevitable so long as offenses against the person or the honor of an individual are lightly punished; explains the working of Gresham's law and advocates a uniform 12-1 ratio of silver to gold; even seems to anticipate a universal system of weights and measures like the metric. Early marriages, the excesses of republics, the evils of luxury, simplicity among the clergy, the praise of learning, the value of craftsmanship, and many another topic is touched upon. It might almost be a presidential message of 1905.

The book is delightful in type and paper, but the typographical errors are a little disconcerting, *e. g.*, "The Republic of Pluto", "pacific council" meaning advice, "Aegian Sea". The translation by striving after quaintness, and through too great literalness, is sometimes unintelligible, and there are positive errors also. In this respect the second half of the book improves upon the first.

For the conception and the execution of this work, the hearty thanks of scholars are due to Mr. Balch.

T. S. WOOLSEY.